Reliance upon Allaah التوكل

All perfect praise is due to Allaah; I testify that there is none worthy of worship but Allaah and that Muhammad is His Slave and Messenger; may Allaah send salutations upon him and exalt his mention, as well as his family and all his companions.

Reliance upon Allaah is something that has an immense impact on a person; it is an implication of belief and is one of the finest deeds and acts of worship by which the slave can draw close to Allaah, the All-Merciful; It is one of the highest ranks of Islaamic monotheism because nothing can occur except through one relying and depending upon Allaah for it to do so.

Imaam Ibn Al-Qayyim, **may Allaah have mercy upon him, said:** ***"Half of the religion (of Islaam) is reliance upon Allaah and the other half is repentance; the religion is (i.e., consists of) seeking the help of Allaah and worshipping Him where reliance upon Allaah is to seek His help and repentance is to worship Him."***

All matters of the religion are connected to reliance upon Allaah. People's needs are numerous and varied and they therefore require reliance upon Allaah in all their affairs in order to have them fulfilled. Whenever people are afflicted, their need for it strengthens and so they rush towards Allaah in repentance; they thereby rely upon Him to facilitate matters for them and fulfil their needs whilst being tranquil and content with whatever He has decreed.

The Muslim considers reliance upon Allaah as mandatory for all his affairs, whether religious or worldly, because Allaah says:



which means: ***"…And upon Allaah rely. If you should be believers."*** **[*Al-Maa'idah: 23*] This is why reliance upon Allaah constitutes half of the religion, because it is one of the foundations of belief.**

Imaam Ibn Taymiyyah*, may Allaah have mercy upon him, said: *"Reliance upon Allaah is one of the greatest obligations (upon man); it is as essential as sincerity. Allaah commands us to rely upon Him in more verses (of the Qur'aan) than he does to purify ourselves by Ghusul (i.e., bathing) or ablution; and He forbids us from relying upon other than Him."

Allaah says:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

which means: *"It is You we worship and You we ask for help."* [*Al-Faatihah: 5*]

He also says:

وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُونَ

which means: *"…And rely upon Him. And your Lord is not unaware of that which you do."* [*Hood: 123*]

Allaah also says:

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

which means: *"But if they turn away, [O Muhammad], say: 'Sufficient for me is Allaah; there is no deity except Him. On Him I rely, and He is the Lord of the Great Throne'"* [*At-Tawbah: 129*]

It is only a very special type of believer that can fulfil the state of reliance perfectly, as in the narration that described the seventy thousand people who will enter into Paradise without being punished or even held to account. *Ibn `Abbaas*, may Allaah be pleased with him, reported that the Messenger of Allaah *sallallaahu 'alayhi wa sallam* said: *"I was shown the past nations. I saw (from one of them) a prophet who had a very small group (less than ten in total) with him, (I also saw) another prophet who was accompanied by only one or two men, and others who did not have even one (follower). Suddenly, I was shown a huge crowd and I thought that this was my nation, but I was told: 'This is Moosaa and his people, but look towards the other side.' I looked and observed a great assemblage. I was told: 'These are your people and amongst them there are seventy thousand who shall enter Paradise without being taken to account or (receiving any) torment.'"* The Prophet *sallallaahu*

'alayhi wa sallam **then stood up and departed for his room; his companions began guessing who these people would be, who would enter Paradise without any accounting or torment, could be. Some said:** ***"Perhaps they are those who kept company with the Messenger of Allaah."*** **Others said:** ***"Perhaps they are those who were born Muslim and never associated with Allaah in worship."*** **Then, the Messenger of Allaah** ***sallallaahu 'alayhi wa sallam*** **re-emerged from his room and asked:** ***"What are you discussing?''*** **So they told him, and he clarified the matter by saying:** ***"They are those who do not get Ruqyah done to them (by having someone blow over them after reciting the Qur'aan, or prayers and supplications that the Prophet sallallaahu 'alayhi wa sallam would read), nor perceive omens, (i.e., they are not pessimistic) but rely upon their Lord.''*** **Upon hearing this,** ***'Ukkaashah Ibn Mihsan,*** **may Allaah be pleased with him, who was present, stood up and asked:** ***"Pray to Allaah to make me one of them.''*** **The Prophet** ***sallallaahu 'alayhi wa sallam*** **replied:** ***"You are (indeed) one of them.''*** **Then, another man stood up and requested the same thing, but the Prophet** ***sallallaahu 'alayhi wa sallam*** **answered:** ***"'Ukkaashah has beaten you (to it)."*** **[*Al-Bukhaari & Muslim*]**

Imraan ibn Husayn, **may Allaah be pleased with him, was one of the Companions who was considered a master of those who rely upon Allaah; he suffered from haemorrhoids and would endure the pain that this brought, which elevated his rank to the extent that the angels would greet him; however, when he sought treatment for his haemorrhoids, the angels stopped greeting him, and therefore he refrained from the treatment, which caused the angels to resume greeting him.**

Therefore, it is evident that reliance upon Allaah is a quality of the chosen slaves of Allaah which makes them distinct from others, as Allaah says:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَاناً وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

which means: ***"The believers are only those who, when Allaah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely."*** **[*Al-Anfaal: 2*] Their hope is only in Allaah and they seek help only from Him, escaping towards Him for rescue; they ask only of Him and are acutely aware that only that which Allaah has decreed will occur while whatever He did not decree cannot and will not ever happen; they also know that He controls all his creation and that He has no partners.**

Allaah informs us what Prophet ***Ibraaheem,*** **peace be upon him, and his followers said, when He says:**

رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ

which means: ***"…Our Lord! Upon You we have relied, and to You we have returned, and to***

You is the destination." [*Al-Mumtahinah: 4*] **They relied upon Allaah in all their affairs and due to the strength of their faith, they set an example for others, as Allaah informs us at the beginning of the same verse:**

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ

which means: *"There has been for you an excellent pattern in Ibraaheem and those with him…"* [*Al-Mumtahinah: 4*] **They relied upon Allaah in all matters, whilst exerting the utmost effort to please Him.**

During the battle of *Uhud*, the Companions, may Allaah be pleased with them, were warned by people who told them that the disbelievers had gathered against them, and that they should therefore fear them. However, this did nothing except to increase them in faith; they said: *"Sufficient is Allaah for us as support and He is the best Disposer of affairs (for us)."* This is why *Ibn `Abbaas*, may Allaah be pleased with him, said: *When (prophet) Ibraaheem was thrown into the fire, he said: 'Allaah (alone) is sufficient for us, and, He is the best Disposer of affairs.' Likewise, the Messenger of Allaah, Muhammad sallallaahu 'alayhi wa sallam was told: 'A great army of the pagans have gathered against you, so fear them.' But this (warning) only increased him and the Muslims in faith, and they said: 'Allaah (alone) is sufficient for us, and He is the best Disposer of affairs (for us).'"* [*Al-Bukhaari*]. Reliance upon Allaah is the provision for the believers whenever their enemies threaten to outnumber them.

The virtues of reliance upon Allaah:

Allaah says:

وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ

which means: *"And if you asked them: 'Who created the heavens and the earth?' they would surely say: 'Allaah.' Say: 'Then have you considered what you invoke besides Allaah? If Allaah intended me harm, are they removers of His harm; or if He intended me mercy, are they withholders of His mercy?' Say: 'Sufficient for me is Allaah; upon Him [alone] rely the [wise] reliers.'"* [*Az-Zumar: 38*] **If it is the case that the believers always rely upon Allaah and seek His help and support by saying:** *'Sufficient is Allaah for us as support and He is the best Disposer of affairs (for us)"* **then the prophets and messengers were even more reliant upon Him because their faith was more complete and perfect; therefore, their reliance was also more perfect than that of any others.**

Allaah commands us to rely upon Him in many places in the *Qur'aan*, such as when He says:

فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ

which means: ***"So rely upon Allaah; indeed, you are upon the clear truth."*** **[*An-Naml: 79*]**

He also says:

وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَى بِهِ بِذُنُوبِ عِبَادِهِ خَبِيراً

which means: ***"And rely upon the Ever-Living who does not die, and exalt [Allaah] with His praise. And sufficient is He to be, with the sins of His servants, Acquainted."*** **[*Al-Furqaan: 58*]**

He also says:

وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

which means: ***"…And upon Allaah the believers should rely."*** **[*Aal 'Imraan: 122*] Therefore, reliance on Allaah is mandatory upon every Muslim, because it is one of the conditions of belief; indeed it is obvious in the abovementioned verse that belief cannot exist without reliance.**

Allaah parallels reliance upon Him with belief to indicate that they are interconnected when He says:

قُلْ هُوَ الرَّحْمَنُ آمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلالٍ مُبِينٍ

which means: ***"Say: 'He is the Most Merciful; we have believed in Him, and upon Him we have relied. And you will [come to] know who it is that is in clear error.'"*** **[*Al-Mulk: 29*]**

Indeed Allaah makes reliance upon Him a precondition of belief when He says:

وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ

which means: ***"…And upon Allaah rely, if you should be believers."*** **[*Al-Maa'idah: 23*]**

Allaah guarantees the one who relies on Him that He will suffice him, provide for him, support him and find a way out for him from all adversities; He says:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجاً وَيَرْزُقْهُ مِنْ حَيْثُ لا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْراً

which means: *"…And whoever fears Allaah – He will make for him a way out – And will provide for him from where he does not expect. And whoever relies upon Allaah – then He is sufficient for him. Indeed Allaah will accomplish His purpose. Allaah has already set for everything a [decreed] extent."* [*At-Talaaq: 2-3*] These verses prove that reliance is the best means to protect one from evil and harm, and to bring him benefit. The Prophet *sallallaahu 'alayhi wa sallam* said: *"If you all depend upon Allaah with due reliance, He would certainly give you provision as He gives to the birds who go forth hungry in the morning and return with full stomachs at dusk."* [*At-Tirmithi*]

In this narration, the Prophet *sallallaahu 'alayhi wa sallam* described those who rely upon Allaah as having two qualities:
Ñ Striving to attain provisions.
Ñ Relying on The Sustainer (i.e., Allaah) who is the cause of all occurrences.

This narration is very important as it enables us understand the concept of reliance upon Allaah and utilisation of means, because the birds go out in the morning searching for provision and strive to exert effort in this; then, they return, carrying food for themselves and their offspring. Thus, one should strive whilst at the same time completely and solidly depending upon Allaah.

The importance of reliance upon Allaah:

Allaah parallels it with many things:

Ñ Worship: Allaah says:

فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ

which means: *"…So worship Allaah and rely upon Him…"* [*Hood*: *123*]

Ñ Allaah commanded His messenger to rely upon Him; He says:

وَاتَّبِعْ مَا يُوحَى إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيراً * وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلاً

which means: *“And follow that which is revealed to you from your Lord. Indeed Allaah is ever, with what you do, Acquainted. And rely upon Allaah; and sufficient is Allaah as Disposer of affairs.”* **[*Al-Ahzaab: 2-3*] This is a command to the Prophet *sallallaahu ‘alayhi wa sallam* and his Nation that applies until the Day of Resurrection.**

Ñ **When calling people to Islaam. Allaah has addressed the Prophet *sallallaahu ‘alayhi wa sallam* in this regard, which implies that it is also a command to his Nation, unless there is evidence which states that it is exclusively directed to the Prophet *sallallaahu ‘alayhi wa sallam*. Allaah says:**

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

which means: *“But if they turn away, [O Muhammad], say: 'Sufficient for me is Allaah; there is no deity except Him. On Him I rely, and He is the Lord of the Great Throne.'”* **[*At-Tawbah: 129*] Allaah also informs us about prophet *Nooh*, peace be upon him, saying:**

وَاتْلُ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَا قَوْمِ إِنْ كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذْكِيرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ

which means: *“And recite to them the news of Nooh, when he said to his people: 'O My people! If my residence and my reminding of the signs of Allaah has become burdensome upon you – then I have relied upon Allaah…'”* **[*Yoonus: 71*] He called his people for an enormously long period of time, reminding them continuously, but their response was to belie him and reject his call; however, he continued in his mission and relied upon Allaah. Thus, if a propagator of Islaam faces rejection, then he should rely upon Allaah; He will suffice him and protect him from the evil of those who rejected him and his mission; Allaah will also ease his heart, which was distressed by to the rejection.**

Ñ **In judging between people and ruling; Allaah says:**

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

which means: *“And in anything over which you disagree – its ruling is [to be referred] to Allaah. [Say], 'That is Allaah, my Lord; upon Him I have relied, and to Him I turn back [in repentance and remembrance].'”* **[*Ash-Shooraa: 10*] As long as the judge or ruler is upon the truth, he should not be bothered about the obstacles on his path, or by people who reject his judgment, or those who refuse to refer to the Islaamic *Sharee’ah* for judgment; the judges and rulers should rely upon Allaah and proceed in their task.**

Ñ **In *Jihaad*; Allaah says:**

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ * إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلا وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

which means: *"And [remember] when you, [O Muhammad], left your family in the morning to post the believers at their stations for the battle [of Uhud] – and Allaah is Hearing and Knowing. When two parties among you were about to lose courage, but Allaah was their protector; and upon Allaah the believers should rely."* [*Aal 'Imraan: 121-122*] **He *sallallaahu 'alayhi wa sallam* was preparing the army and designating tasks to different people, meaning that he *sallallaahu 'alayhi wa sallam* was utilising all possible means, as one should do, yet he *sallallaahu 'alayhi wa sallam* was commanded to rely upon Allaah because victory lies is His Hand; He says:**

إِنْ يَنْصُرْكُمُ اللَّهُ فَلا غَالِبَ لَكُمْ وَإِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

which means: *"If Allaah should aid you, no one can overcome you; but if He should forsake you, who is there that can aid you after Him? And upon Allaah let the believers rely."* [*Aal 'Imraan: 160*] **Even if the enemy are to weaken and ask for peace, and the Muslims are stronger and can overcome their enemy; they (i.e., the Muslims) are still commanded to rely upon Allaah, as He says:**

وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ

which means: *"And if they incline to peace, then incline to it [also] and rely upon Allaah…"* [*Al-Anfaal: 61*] **Even after the termination of a battle that ends with the Muslims being victorious, the Muslims are still required to rely upon Allaah. Before the treaty of *Hudaybiyah*, the Prophet *sallallaahu 'alayhi wa sallam* was ready to fight and conquer *Makkah*; he took a pledge from his companions that they would fight until death, but when his enemies asked for peace, he *sallallaahu 'alayhi wa sallam* agreed, because this meant that the message of Islaam had a greater chance of spreading, and indeed a greater number of people entered into Islaam after the treaty than the years that preceded it. Therefore, if the Muslims enter into a peace treaty with the unbelievers, then it is still a must that they rely upon Allaah, and if the unbelievers were to subsequently deceive and betray the Muslims, then Allaah is sufficient as support.**

Ñ **During consultation; Allaah says:**

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظّاً غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

which means: *"So by mercy from Allaah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allaah. Indeed, Allaah loves those who rely [upon Him]."* [*Aal 'Imraan: 159*] **Consulting others is one of the means that help a person arrive at a correct decision, but a believer must rely upon Allaah even if he has the finest consultants; some people mistakenly believe that having excellent consultants suffices them and means that they do not have to rely upon Allaah; it is important to know that these consultants are mere humans who may err and give incorrect advice, therefore, reliance upon Allaah is a must, even after consulting with**

the wise.

Ñ When seeking provision; Allaah says:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجاً وَيَرْزُقْهُ مِنْ حَيْثُ لا يَحْتَسِبُ* وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْراً

which means: ***"…And whoever fears Allaah – He will make for him a way out – And will provide for him from where he does not expect. And whoever relies upon Allaah – then He is sufficient for him. Indeed Allaah will accomplish His purpose. Allaah has already set for everything a [decreed] extent."*** **[*At-Talaaq*: *2-3*]**

Ñ **When making pledges or oaths, as in the story of Prophet *Ya'qoob*, peace be upon him, with his children, which Allaah informs us of when He says:**

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقاً مِنَ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ فَلَمَّا آتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ * وَقَالَ يَا بَنِيَّ لا تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنِ الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

which means: ***"[Ya'qoob] said: 'Never will I send him with you until you give me a promise [i.e., oath] by Allaah that you will bring him [back] to me, unless you should be surrounded [i.e., overcome by enemies].' And when they had given their promise, he said: 'Allaah, over what we say, is Witness.' And he said: 'O my sons! Do not enter from one gate but enter from different gates; and I cannot avail you against [the decree of] Allaah at all. The decision is only for Allaah; upon Him I have relied, and upon Him let those who would rely [indeed] rely.'"*** **[*Yoosuf: 66-67*]**

Ñ **When migrating for the sake of Allaah, which is a great act and very painful to do since it entails leaving ones home and wealth and becoming a stranger without family or relatives; however, relying upon Allaah makes it easy; Allaah says:**

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظُلِمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَأَجْرُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ * الَّذِينَ صَبَرُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ

which means: ***"And those who emigrated for [the cause of] Allaah after they had been wronged – We will surely settle them in this world in a good place; but the reward of the Hereafter is greater, if only they could know. [They are] those who endured patiently and upon their Lord relied."*** **[*An-Nahl: 41-42*]**

Ñ **When trading, renting or making marriage agreements, as in the story of Prophet *Moosaa*, peace be upon him, and the righteous man who wished to hire him as a worker and shepherd. Allaah says:**

فَإِنْ أَتْمَمْتَ عَشْراً فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ * قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ

أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ

which means: ***"…[The righteous man said]: 'But if you complete ten [years of service for me], it will be [as a favour] from you. And I do not wish to put you in difficulty. You will find me, if Allaah wills, from among the righteous.' [Moosaa] said: 'That is [established] between me and you. Whichever of the two terms I complete – there is no injustice to me, and Allaah, over what we say, is Witness.'"*** **[*Al-Qasas*: *27-28*]**

Reliance is totally and sincerely depending upon Allaah with ones heart for attaining benefit and preventing evil in matters related to this life as well as the Hereafter. *Al-Hasan*, may Allaah have mercy upon him, said: *"It is to trust in Allaah." Shaykh Ibn 'Uthaymeen*, may Allaah have mercy upon him, said: *"Reliance is to sincerely depend on Allaah for attaining benefit and preventing evil after utilising all the permissible means that Allaah has commanded us to utilise."* Even if one has twenty ways and means to achieve his objective, it is only his total reliance on Allaah that will help him to achieve it. On the other hand, one may claim with his tongue to totally rely upon Allaah but his heart may belie this and be dependant on other than Allaah; this is similar to the case of a person who claims to repent to Allaah from his sins whilst insisting on committing them. Thus, merely professing reliance upon Allaah with one's tongue is very different to having true reliance in his heart, because the disbelievers and westerners collapse when their means fail, whereas the believers maintain hope of success, even if their means were to also fail.

Imaam Az-Zubaydi*, may Allaah have mercy upon him, said: *"Reliance is to trust in Allaah; to detach oneself from the material possessions of others; and to depend upon Him with one's heart whilst utilising all means and being completely certain that Allaah is the Sustainer, the Causer of life and death, that there is none worthy of worship but Him, and that He is the only Lord."

Reliance upon Allaah includes relying upon Him to obtain what one desires but cannot achieve and depending upon Him to enable one to fulfil His commandments. When one relies upon Allaah and submits his need to Him, Allaah will suffice him.

Allaah parallels reliance upon Him to worshipping Him and seeking His help to obtain things in this life and the Hereafter in the following verses:

He says:

فاعبده وتوكل عليه

which means: ***"…So worship Him and rely upon Him…"*** **[*Hood: 123*]**

He also says:

عليه توكلت وإليه أنيب

which means *"……Upon Him I have relied, and to Him I turn back [in remembrance and repentance]."* [*Ash-Shooraa*: *10*]

And also:

عليه توكلت وإليه متاب

which means: *"…Upon Him I rely, and to Him is my return."* [*Ar-Ra'd: 30*]

Allaah protects His slaves who seek his help against their enemies; He addressed Prophet Muhammad *sallallaahu 'alayhi wa sallam* saying:

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

which means: *"O Prophet! Sufficient for you is Allaah and for whoever follows you of the believers."* [*Al-Anfaal: 64*]

What does the following saying of Allaah mean?

لن يضروكم إلا أذى

which means: *"They will not harm you except for [some] annoyance..."* [*Aal 'Imraan: 111*] It means that their harm is like the annoyance that one feels due to heat, cold, thirst or hunger; but as for the enemies achieving what they hope to in harming the Muslims, then this will not happen when they rely upon Allaah.

Allaah makes rewards coincide with deeds and the reward for reliance upon Him is that He suffices his slave, even if the whole of humanity were to plot against him. Relying on Allaah and trusting in Him brings tranquillity to the heart of the slave, because regardless of how much effort one exerts in preparation and utilising worldly means, he will still fall short and there may be things that he is incapable of doing or preparing for. Without reliance, one would feel grief and be saddened in such a situation, but when he relies on Allaah, his heart is calm and he feels secure; this is so because there are situations where humans can do nothing except rely upon Allaah.

A man from Chechnya once told me after a *Hajj* trip: *"The Russians came and attacked us; they surrounded the house we were in and those who were with me managed to escape, but I remained. I went to a hole that I had dug beside the house that people used to put potatoes in and threw myself into it; The Russians stormed the house and began searching it; their voices were getting louder and louder and they came very close to where I was hiding; I had no weapon to fight with, nor was I able to escape; the only thing I could do was to rely upon Allaah; I remembered a verse from the Qur'aan, so I kept repeating it to myself; After that, I heard the leader of the Russian group commanding one of his soldiers to search the hole, and I heard his footsteps coming closer and closer; I was ambushed in the hole like a mouse in a trap; the man came to the hole, looked straight at me, turned around, and said to his commander that there was nothing in the hole; I was astonished because we saw each other and he had looked me straight in the eye."* I asked him what he was reciting when the Russian soldier came and looked into the hole and he replied:

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدّاً وَمِنْ خَلْفِهِمْ سَدّاً فَأَغْشَيْنَاهُمْ فَهُمْ لا يُبْصِرُونَ

(which means): *"And We have put before them a barrier and behind them a barrier and covered them, so they do not see."* [*Yaa Seen: 9*] *"I had nothing else except reliance upon Allaah."*

One must fulfil certain conditions in order to attain reliance upon Allaah:

- **Knowing about the Lord and His attributes; His capability; that he suffices the slave and that He monitors everything. Whilst relying upon Allaah, one must believe that Allaah is the All-Powerful, the All-Capable and that He is sufficient for the slave, and thus, those who incapacitate some of the Names and Attributes of Allaah cannot fulfil this state.**
- **Acknowledging that one must utilise all worldly means and also acknowledging that Allaah is the only One who causes matters to occur. Believing that one should not fulfil worldly means, or that they are useless, is absurd because, for example, one must get married in order to obtain children and must plant seeds in order to have plants. A man came to the Prophet *sallallaahu 'alayhi wa sallam* and asked him what to do with his camel saying: *"Should I tie it or rely upon Allaah?"* The Prophet *sallallaahu 'alayhi wa sallam* replied: *"Tie it, and then rely upon Allaah."* Sometimes, one can do nothing except supplicate to Allaah for support, and this is the best means to utilise. Allaah teaches us to utilise all possible means when He says:**

  هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولاً فَامْشُوا فِي مَنَاكِبِهَا

  which means: *"It is He who made the earth tame for you – so walk among its slopes…"* [*Al-Mulk*: *15*] He who claims that his provision will come to him without exerting effort is ignorant of the way of Allaah and His decrees. The Companions, may Allaah be pleased with them, would trade, travel by land and sea for business and grow palm trees.

  Why is bathing on a Friday mandated in Islaam? It is because people would work

hard in the sun and sweat; their woollen clothes would become soaked with it and a very unpleasant smell would therefore emanate from them and remain in the mosque when they gathered; thus, the Prophet *sallallaahu 'alayhi wa sallam* commanded them to bath, as per the narration in the book of *Imaam Al-Bukhaari*, may Allaah have mercy upon him. *Saalim* the son of *Imaam Ahmad ibn Hanbal*, may Allaah have mercy upon him, narrated that: *"My father was asked about a group of people who did not work, claiming that they rely upon Allaah for provision."* He, may Allaah have mercy upon him, replied: *"These (people) are innovators."*

Ñ **Being firm in monotheism; if the slave fulfils Islaamic monotheism he will be able to achieve reliance upon Allaah. Allaah says:**

حَسْبِيَ اللَّهُ لا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ

which means: *"…Sufficient for me is Allaah; there is no deity except Him. On Him I rely,"* [*At-Tawbah: 129*] One must first fulfil monotheism, then he will be able to attain reliance.

Ñ **Depending upon Allaah in all one's affairs.**

Ñ **Thinking good of one's Lord and depending upon Him is better than running one's own affairs. One should not care whether all worldly matters are at his disposal or if he is deprived from all things in this life, because he should rely and depend upon Allaah. Such a person would therefore be like a man whom a king gave money to which was subsequently stolen; after that, the king told him not to worry and that whenever he lost his money, he would replace it for him because the king's vaults were full of money. Likewise, one who realises that Allaah is the King of all kings and that to Him belong the depositories of the heavens and the earth will not worry about life because Allaah can grant him anything He wishes. *Abu Hurayrah*, may Allaah be pleased with him, reported that the Messenger of Allaah *sallallaahu 'alayhi wa sallam* said: *"Allaah says: 'I am just as My slave thinks of Me when he remembers Me...'"* Thus, thinking good of the Lord helps one to rely upon Him; one must rely upon Allaah whilst believing that He is the only One who is capable of benefiting him.**

Ñ **Submitting the heart to Allaah just as a slave submits to his master, with humility.**

***Imaam Ibn Taymiyyah*, may Allaah have mercy upon him, said: *"Decrees are subject to two things; reliance on Allaah before undertaking the matter and being content with the consequences after it. One who does this is practising true servitude to Allaah."* Thus, reliance takes place before the decree happens and contentment comes after it.**

Thus, we know that utilising means is part of reliance upon Allaah, but they must be permissible means, unlike the example of a student who goes to his exam and smuggles things in that he can cheat from, claiming that they are means - No! Means must be permissible ones.

Abandoning reliance contradicts monotheism and abandoning utilisation of means reflects lack of wisdom. One must utilise all means, even if they are few or weak in effect; Allaah will bless them and increase their effect. Allaah taught us this in the story of

***Maryam*, peace be upon her; imagine a weak woman during post-delivery, which is one of the weakest periods in a woman's life; she was instructed to shake the trunk of a strong palm tree, as Allaah says:**

وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تساقط عليك رطبا جنيا

which means: *"And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates."* [*Maryam:* 25] This means yielded a result; it was very possible for the fruits to be commanded to drop for her without her having to shake the tree, because her shaking would have been useless under normal circumstances, but it was for the purpose of us learning about the necessity of utilising all means. Likewise, the Prophet *sallallaahu 'alayhi wa sallam* fought whilst wearing two shields as a means of protection for himself during battles, and he also wore a helmet - all of this was so that we would learn about the utilisation of means.

Reliance upon Allaah combines knowledge of the heart with actions of the heart; knowledge of the heart is represented by one being certain that Allaah is the One who decrees everything and is in control of all matters while the action of the heart is represented by one submitting to and feeling secure with Allaah, fully trusting in Him and relying upon Him.

Reliance can be applied in all affairs, such as gaining provisions, maintaining good health, accomplishing worldly needs and preventing harm and worldly afflictions. It also applies to worship, but there are some who claim to rely upon Allaah and yet fail to worship Him or perform obligatory acts, using His mercy as a false excuse; these people need to know that the mercy of Allaah is only granted to those who do good and not to sinners who insist on sinning while refusing to repent.

Furthermore, seeking medical treatment when one is sick does not contradict being reliant upon Allaah because the Prophet *sallallaahu 'alayhi wa sallam* said: *"O slaves of Allaah! Use medicine."*

Matters which contradict reliance upon Allaah:

Believing in bad omens or being pessimistic: Some people feel, for example, that to see a one-eyed person, or a bird flying north, or to sit in seat number thirteen in an aircraft, is something that would bring about bad luck. Such thinking is not from Islaam and it is not permissible to act upon such feelings thinking that this is to utilise means; in fact, such

feelings contradict monotheism.

One should deliberately oppose the claims of fortune tellers, just as *'Ali,* may Allaah be pleased with him, did when one of them came to him and advised him not to go out to a battle, but he insisted on going and Allaah granted him victory. Going to such people or wearing or hanging amulets contradicts reliance on Allaah because Allaah will forsake those who rely upon other than Him and leave them to attempt to get their needs fulfilled from whatever they rely upon. Some people hang pieces of paper that have verses of the *Qur'aan* written on them, claiming that they are utilising worldly means, but, again, we say that the means that are to be utilised must be permissible ones.

We must rely upon Allaah in seeking provision, and this is especially important at a time during which unemployment is widespread. Allaah has directed us in the *Qur'aan* and *Sunnah* towards numerous ways of attaining provisions, such as:

- **Acquiring war booty; and this is the foremost of all ways. Allaah says:**

  فكلوا مما غنمتم حلالاً طيباً

  which means: *"So consume what you have taken of war booty [as being] lawful and good…"* [*Al-Anfaal*: 69] The Prophet *sallallaahu 'alayhi wa sallam* said: *"My Provision is under the shade (i.e. as a result) of my spear."*

- **Working with ones hands; the Prophet *sallallaahu 'alayhi wa sallam* said, as narrated by *Abu Hurayrah*, may Allaah be pleased with him: *"It is better for any one of you to carry a bundle of wood on his back and sell it than to beg of someone, regardless of whether he gives him or refuses."* [*Al-Bukhaari & Muslim*] The Prophet *sallallaahu 'alayhi wa sallam* also said: *"No food is better for a man than that which he earns through his manual work."* [*Al-Bukhaari*]**

- **Trade; this was what many of the *Muhaajireen* as well as the *Ansaar*, may Allaah be pleased with them all, did; Allaah says:**

  فإذا قضيت الصلاة فانتشروا في الأرض وابتغوا من فضل الله واذكروا الله كثيراً لعلكم تفلحون

  which means: *"And when the prayer has been concluded, disperse within the land and seek [in trade] from the bounty of Allaah, and remember Allaah often that you may succeed."* [*Al-Jumu'ah*: *10*]

- **Agriculture; farmers are more reliant than anyone else upon Allaah, because the farmer's heart is dependent upon Allaah for rain and the growth of his plants, as well**

as for his plants to remain healthy and not to catch diseases; it is due to this that some scholars have ruled that agriculture takes the highest rank in reliance upon Allaah as compared to all other means of manual earning.

The benefits of reliance upon Allaah:

- **It enables one to overcome his enemies; as Allaah says:**

وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ * فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمْسَسْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ

which means: *"And they [i.e., the believers] said: 'Sufficient for us is Allaah, and [He is] the best Disposer of affairs.' So they returned with favour from Allaah and bounty, no harm having touched them. And they pursued the pleasure of Allaah, and Allaah is the possessor of great bounty."* [*Aal 'Imraan*: *174-173*]

- **It brings provision, reduces the time taken to recover from sickness, protects one from harm and causes good things to happen.**

- **It strengthens and energises the heart.**

- **It protects against nervous breakdowns and emotional disintegration.**

- **It distances a person from suicide, which is the practice of those who feel despair due to not having any reliance on Allaah.**

- **It preserves one's soul, wealth, children and family. When a person leaves his house and says, as the Prophet *sallallaahu 'alayhi wa sallam* taught us: *"Bismillaah, tawakkaltu `alallaah, wa laa hawla wa laa quwwata illaa billaah [i.e., 'I begin with the Name of Allaah; I trust in Allaah; there is no altering of condition except by the power of Allaah']"* what is the result? The Prophet *sallallaahu 'alayhi wa sallam* told us that an angel says to such a person: *"You are guided, defended and protected. The devil will go far away from you."***

- **It makes one determined to exert extra effort because part of reliance is to utilise permissible means, which makes a person productive.**

- **It boosts morale and spirit, even if the person is afflicted with adversities.**

- **It helps one to achieve his objectives.**

- **It makes one feel the support and protection of Allaah, and that He is sufficient for him.**

- It results in Allaah loving His slave and the slave loving his Lord, because the slave would witness the result of his reliance upon his Lord and see that his Lord grants what he relied on Him for.

- It entitles the one who fulfils it completely to enter Paradise without punishment or being held to account, as in the narration in which the Prophet *sallallaahu 'alayhi wa sallam* informed us that seventy thousand people would get this bounty from Allaah due to their reliance on Him.

- It makes one experience having honour and might.

Stories of those who relied upon Allaah:

The best of those who ever relied upon Allaah was the Prophet *sallallaahu 'alayhi wa sallam*; *Jaabir,* may Allaah be pleased with him, reported: *"I once went on an expedition along with the Prophet sallallaahu 'alayhi wa sallam in the direction of Najd. On our return, we stopped to rest in a valley full of prickly shrubs, and mid-day sleep overtook us. The Messenger of Allaah sallallaahu 'alayhi wa sallam got down (from his animal) and the people scattered, seeking shade under the trees. The Messenger of Allaah sallallaahu 'alayhi wa sallam hung his sword on the branch of a tree. We were enjoying our sleep when the Messenger of Allaah sallallaahu 'alayhi wa sallam called us, and lo! There was a desert Bedouin Arab near him. He sallallaahu 'alayhi wa sallam then said: "This man brandished my sword over me while I was asleep. I woke up and saw it in his hand, unsheathed. He asked me: 'Who will protect you from me?' I replied: 'Allaah' – thrice"* [*Muslim*] He *sallallaahu 'alayhi wa sallam* said this with full reliance upon Allaah, which made the sword drop from the man's hand.

The Prophet *sallallaahu 'alayhi wa sallam* informed us about a woman who went out with the Muslim army on a battle, leaving behind her twelve goats and spinning tool; upon her return she found that some of her goats were missing as well as the spinning tool, so she supplicated to Allaah saying: *"O Allaah! You have guaranteed the one who goes out for Jihaad in your path that You will preserve him and his wealth, and I have lost some of my goats and my spinning tool"* The Prophet *sallallaahu 'alayhi wa sallam* said: *"She woke up the next morning to find double the number of goats (than she had before) and two spinning tools"* This woman did not complain and say that Allaah failed to fulfil His promise of preserving her wealth; instead, she supplicated and was persistent in it, and the result of her reliance on Allaah was that He doubled her wealth.

Some people are confused regarding the story of *Khaalid Ibn Al-Waleed,* may Allaah be pleased with him, in which he drank a drink that his enemies had poisoned. This story is famous and is in all the books of history; The story is that the Christians were surrounded

by the Muslims, but they refused to surrender unless *Khaalid Ibn Al-Waleed,* may Allaah be pleased with him, drank the poisoned drink; he, may Allaah be pleased with him, was in a difficult situation because he knew that it was not permissible to drink it, but on the other hand, if these Christians were to surrender, it would have meant protection for the Muslims from their evil, as well as no further wars with them, which would have greatly benefited the Muslims. It was as if these Christians wanted to experience a *Karaamah* (i.e., a miraculous feat) prior to surrendering to the Muslims. So *Khaalid Ibn Al-Waleed,* may Allaah be pleased with him, took it as a challenge against Islaam, trusted in Allaah, relied on Him and drank the poisoned drink - and it did not harm him in the least. This is a special case and a rare one; he was not trying to commit suicide, rather, there was a great benefit to the Muslims in him doing this. While drinking it, he experienced great reliance on Allaah, and this is something that only a few from the very pious can experience; so he drank it and it did him no harm.